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INTERNATIONAL BIBLE STUDY.

June 20.——,,——*John* 8 : 31-8 & 44-59.

See last Guardian.

June 27, 1886.———*Review of the quarter.*

LET us thread together the twelve golden texts of this quarter.

1. "The Word was made flesh and dwelt among us." John 1 : 14. God externizes himself in loving works of creation and redemption. He that became incarnate among us, first created the world in which he should thus become incarnate. Job and Ecclesiastes show us how the creation of God longed for the manifestation of God in the nature of man. Jesus was the key of the arch whereby the Old and the New Testaments became one. The Word *dwelt* among us; was not a mere visitor, a mere angel. They who have faith know that he still dwells among us, in the temple reared by him.

2. "The two disciples heard him speak, and they followed Jesus." John 1 : 37. The entire Jewish nation had acknowledged John the Baptist to be a man sent from God, and his word worthy of all acceptation, and had bound themselves, by baptism, to receive as the Messiah him whom John would reveal to them as such. Thus the whole Jewish nation gave public testimony to Jesus as the Messiah. For John declared that he was simply a fore-runner, not worthy to perform the meanest office for the glorious being who was about to appear; and the baptism that he administered had reference to the Coming One. So it is strictly true that the Jews one and all publicly bound themselves to receive the Messiah whom John should indicate to them. In order to reject him afterwards they had to falsify their engagement made with heaven through John the Baptist. But the kingdom of heaven cometh not with observation. Two of John's disciples are here seen attaching themselves to Jesus, the leaders of an endless and ever-increasing procession.

3. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John 2 : 11. He showed that he had power over all things by changing water to wine, without any manipulation. Moses, at the beginning of the wilderness life, changed the bitter waters of Mara to sweet waters, and Jesus, at the beginning of the Gospel, goes beyond, making the water wine. His grace enables myriads of persons this day to be jubilant over a glass of water, because it is like wine of heaven in that it expresses the love of God.

4. "*Ye must be born again.*" All ye who have not been born again, born of the Spirit, who have not passed from death unto life, ye are without power to put away sin from you, and ye need to be born from above, to be made the children of God. When born again, you *will* be led of the Spirit.

5. "God is a Spirit : and they that worship him must worship him in spirit and in truth." John 4 : 24. Here we have another "must." Men must be born again, because they cannot worship God in spirit and in truth, cannot have any real communication with him. Without the Spirit of God, no spiritual worship.

6. "One soweth and another reapeth." John 4 : 37. This is the arrangement made by the Lord of the harvest. It does not always please the husbandmen. They that sow, lose heart if they may not also reap. And some there are who say to you, You have not rightly sown, else would you also reap. But what saith the Master?

7. "Jesus saith unto him Go thy way, thy son liveth." John 4 : 50. How many settle it in their own minds that their prayer must be answered in a particular way, and lose heart if they do not see it answered in that way. Thus Naaman. What a pity. Why not leave it to the Lord to answer it in his own way. "Give us this day our daily bread," say some, and they understand by it a table laid out in a particular way. Why should not the Host have the privilege of exhibiting his hospitality in his own way? The nobleman wanted Jesus and his disciples to go all the way to Capernaum, that his son might be healed; but Jesus knew a much simpler way.

8. "Wilt thou be made whole?" John 5 : 6. This man's subsequent conduct is not what we would have wished. We do not feel drawn to him. What drew Jesus to him? It was the desire to win him by kindness. The Lord is this day lavishing wealth and ease and honour upon a great many people that you and I do not admire much. The goodness of God should lead them to repentance; but it does not; they have their good things in this life and are content. We have ours in the world to come and are content. Far be it from us to grudge them their little all.

9. "Jesus said unto them, I am the bread of life" John 6, 35. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? You toil, you eat, you wipe your lips, yet your care, your anxiety, your fear, your discontent, your covetousness remain, and shut out from you the peace of God. Jesus, standing in the midst of the ages and in the midst of the nations, says to every man, I am thy bread of life, thy Mediator and Reconciler with God, thy Saviour and thy satisfaction, if thou consent that I be such to thee. To every man is given the means of proving if Christ be that or not.

10. "Lord, evermore give us this bread." John 6 : 34. These people knew not what they were saying. They were wanting one kind of bread, and Jesus was offering them another. And multitudes come now to Jesus, asking for salvation, but the salvation they seek is not that which Christ offers. They seek a salvation that will let them go on sinning, more or less, while they are in the world. Salvation from suffering, from fear, from wrath, rather than from sin.

11. "Thou art the Christ, the Son of the living God." Matt. 16 : 16. The main idea in sonship is similitude, association in character, dignity, excellence, oneness of nature and interest. The living God is He who gives us life in the Messiah.

12. "Your father Abraham rejoiced to see my day : and he saw it and was glad." Our telescopes enable us to see worlds that the naked eye knows nothing of. In the promise of God, Abraham's faith enabled him to see not only the days of the Messiah, but the days of the world-wide extension of his kingdom.

WEEKLY REVIEW.

—THE men who have been accustomed to get their living by selling country-liquor, are clamouring loudly about the system which allows the licenses to be sold at auction, for the reason that others outbid them and they find their occupation gone. A contemporary thinks there is ample evidence that hardship and injustice attend the working of the new system. He cannot behold with indifference the spectacle of a respectable liquor-seller suddenly deprived of the means of getting a living, handed down to him through generations. We cannot say that our own feelings are much aroused by this spectacle, as we think the business the man was engaged in is a bad one, and he is now relieved of responsibility for the many evils resulting from the use of the liquor. The question is not as to the diminution of liquor-shops, which every thoughtful man must desire, but as to the way in which the licenses shall be obtainable. For all we know, the men who buy at auction the privilege of liquoring a district, surpass their predecessors in the art of increasing the consumption. The system that we recommend is the one that diminishes the consumption; and we hold that Government is seriously culpable if it favour any system that has not this tendency. We would be heartily glad to see the "local option" principle or privilege introduced in India, and the people of a district, or of a town, allowed to vote on the question of allowing or disallowing grog-shops among them. This method is rapidly making its way in America; every day we hear of its adoption in some new district.

—THE *Jam-i Jamshed* thinks the Bombay Tramway Company is deeply indebted to this city for its present prosperous state. It seems to us that Bombay is far more indebt-

ed to the Tramway Company, than the latter to the former. If the Company is successful it is only because the boon conferred by their conveyances upon the public is so great. It would be difficult to estimate the amount of public convenience, saving of time, money and strength, increase of opportunities &c. &c., represented by every thousand rupees taken by the tram. They show their wisdom by keeping down the rates for travel, even if the charge for a mile is half that for three or four miles. A large proportion of the expense is connected with the giving of the ticket, and it matters little comparatively how far the passenger travels after getting his ticket. The Tramway Co. ought to be encouraged to extend their lines in every direction. We wish there were a chord line from the Grant Road terminus to Byculla. We hope the Company will study more and more the interests of their employees, not burdening them with too many hours of toil out of the twenty-four, and arranging for the release of their Christian servants on Sunday.

—Some of the numerous friends of the Rev. Narayan Sheshadri may be interested to hear that the degree and title of D. D. has been conferred upon him by the Montreal College.

—We beg to refer our readers to (Miss) Dr. Pechey's Report for the last year, that will be found in our Epitome. It contains a number of valuable observations.

—A gentleman who was passing through Bombay this week, on a tour round the world, told us that in Japan English was studied even in primary schools.

—The Rev. Mr. McMundie, in an address before the London Congregational Union, called attention to a radical mistake which he was desirous of seeing corrected: Young men, the moment they are called to be *pastors* think they are simultaneously called to be *husbands*. With little consideration for the feelings he is so ruthlessly trampling upon, he adds:—

"No conscientious mechanic, or tradesman, or merchant, or medical practitioner, commits such a blunder. If he does, he must suffer for it. As a rule, Christian men wait till they see their way to maintain a wife and family. Why should ministers of the Gospel be the only men professing religion who cannot discharge their duties faithfully for a few years without the assistance of a wife? We preach self-denial and self-sacrifice for Christ's sake. Why do we not practise it a little more? Are there no young men leaving our colleges who have sufficient love for God and humanity to undertake the oversight of village and other small churches, for, say three or five years, with the clear understanding that as long as they continue in their pastorates they must remain single? Surely this would be no great hardship."

Perhaps not to Mr. McMundie. However, we wish him large success in this new crusade. Perhaps if he attacked the evil from another direction, there would be better hope of success. Let him exhort the young women likely to be called to the position of pastor's wife, to learn to endure hardness and like Paul be content with food and raiment.

—The Lingayet Education Association, Dharwar, are petitioning H. E. the Governor in Council, with reference to disabilities virtually resting upon the non-Brahminical classes of Western India by reason of the preference given to Brahmins in the selection of clerks for the Revenue and Judicial Departments. Some statistics which they have embodied in their memorial tell strongly in favour of their position that the selection should be made with less reference to Caste-claims. The returns of the Public Service Certificate Examinations for five districts from 1866-7 to the present time show that out of 5,836 successful candidates 5,033, or six-sevenths of the whole were Brahmins, 803 non-Brahmins. A table is given of the Govt. employees in three districts from which it appears that the Brahmins are 772 and the non-Brahmin 98. We have repeatedly expressed the opinion that it was a grave mistake on the part of Government to allow the Brahminical influence to be so strong in Government offices. Where six-sevenths of the clerks are Brahmins, it is easily understood that non-Brahmins (including Christians) will shrink from encountering the strong Caste influence that will be likely to reign. The memorial says that Brahmins receive much more encouragement to pursue the required studies than others do. We hope the memorial will receive attention at head-quarters.

—The Rev. Dr. Somerville of Glasgow, who visited India in 1874, conducting evangelistic services in the different presidencies, presided as Moderator over the Free Church Assembly which met last month. The receipts of the Sustentation Fund amounted this year to £171,900. In the first year after the Disruption they were £68,000. The Foreign Mission Revenue was this year, £97,229. Professor Lindsay succeeds Colonel Young as Convener of the Com. for Foreign Missions. The Rev. A. C. Grieve gave an account of the Lord's work in Bombay, especially among young men, and Mr. A. H. L. Fraser, B. C. S., spoke of the Free Church Mission in Nagpore. The Moderator addressed four missionaries who were going abroad, one to Bombay for the Wilson College, Rev. Robert M'Comish, one to Madras, Rev. A. L. Laidlaw, besides one to the New Hebrides and one to S. Africa.

—Rev. Dr. Cunningham of Crieff was Moderator of the General Assembly of the Church of Scotland this year.

—The *Record* feels bound to raise a note of alarm regarding the Church Army. "The Church Army in Danger" is the caption of its article. It appears there was a "Holiness" Meeting held in Brunswick Chapel, and much was said about the gift of a new life. What is this new life? asks our contemporary, and gathers the ominous answer from the testimonies given at that meeting. This new life is a death to every thing connected with self. Some had actually spoken of being "dead to self and to the world." In fine this new life meant "a complete deliverance from conscious sin." The 6th chapter of Romans tells us about the new life, and the Apostle describes it as a state in which sin shall not have dominion over us. We are always glad when Christians seek the fulness of the privileges set before them in the Gospel, and in such passages as Romans 6th ch., 8th ch., Phil. 3rd. &c. The error is when people imagine themselves to have attained when they have not. The high life, the higher life, the highest life; we find all in the command to love God with all the heart, soul, mind and strength, and our neighbour as ourself. The command is not to love God with an angelic heart or a Pauline heart or an ideal heart, but with one's own heart. This love reigning in the heart, soul and mind, will have the effect of expanding the heart, soul and mind, expanding them for ever and ever; so that to-morrow's love will be an advance on to-day's. Let a man hold fast to this ideal, and abide in the Spirit, and what may be His attainments, who can say?

—The Apostle Paul does not seem to have been afraid of the doctrine of Christian perfection. In fact he avows it as his distinct and constant aim "to present every convert perfect in Christ Jesus." Col. 1. 28. And he tells us that a friend of his, Epaphras, "laboured always fervently for his flock in prayers, that they might stand perfect and complete in all the will of God." 4 : 12. This was what ministers desired for their flocks in Apostolic times. But they took good care to show them what "all the will of God" was.

—A good deal of nonsense has been written about the dignity of labour. Carlyle and others have spoken of it as eminently virtuous and heroic; the whole duty of man and something over. Now there is real dignity in labour when the motive is a worthy one, when it is an expression of the law of love. The great majority of men come into existence under the law that says: By the sweat of thy brow thou shalt earn thy bread; and compliance with this law is quite compatible with the most absolute selfishness. The glorification of labour in books that have been read by the labouring classes, has had the effect of puffing up many, especially in America. They seem to think that they are heroes because they work at all, and that it is quite enough for the rest of the world to defer to them in all things. When the Chinese came over in large numbers to California and were found working harder and asking less than the local labourers did, it was an unpardonable offence and nothing would do but that they be driven from the country and persistently excluded. Having the field now clear they began to style themselves Knights of Labour and to fancy that they were called to redress the wrongs of society, especially to reduce the number of hours constituting a day's work, without reduction of pay. Now, they have begun a war with capitalists, as though these were their natural enemies, and have fancied that they might coerce these into compliance with their schemes and dreams, not perceiving that their course in this is like that of a man who saws through the high branch on which he is sitting. The operatives and anarchists of Chicago have had the audacity to throw a bomb into the ranks of the police, as a specimen of what they are prepared to do. Happily this has opened the eyes of the community generally, and a strong effort will be made to regain from these socialists the power that they had been allowed to usurp. But as we have said, the evil is deep; modern society is deeply saturated with this idea of the heroism of labour, and this spirit once allowed to assert itself is not easily subdued. It must not, however, be supposed that there is not in America a large body of operatives who respect the laws and respect the rights of others and do not shirk labour; but these peace-loving citizens are slow to perceive the necessity of resisting the anarchists. We need not say that we do not side

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with capitalists against those whom thay employ; we neither idolize work nor wealth; but we think it suicidal for the two classes to become rivals. The success of manufacturers cannot be separated from that of their employees; and the ruin of the former means that of the latter.

—THE *Statesman* now acknowledges that the defamatory charges brought against Mr. Miller, one of the Managers of the Burdwan Raj, were not justified. But Mr. Miller, unhappily, died the day before the apology was made. And *Statesman* says that it was convinced of its error as long ago as April 29. It seems to have thought a good deal more of its own reputation that of Mr. Miller's.

—THE death of Capt. Dunsford, killed by dacoits in Burmah, is reported. Much sympathy is felt in Bombay for the wife and children, who left here for England when Captain Dunsford was ordered to Burmah.

—THE *Indian Messenger*, after quoting our remarks on the Christian law that makes the marriage bond closer than that between the parents and their grown-up child, says:—

It was only the other day that we heard of a case which very forcibly illustrates what our contemporary says. The mother of an educated young man had ignorantly treated his child in a way which might make it all. The young man's wife having expressed her displeasure at this, the old lady picked up a quarrel with her and abused her in the most violent terms possible. The wife on complaining to her husband got the only reply that his mother must be allowed to do and say any thing she liked, and nothing must be said against her. He spoke not a single word either to comfort his wife or advise her to be patient. This was too much for the poor girl, and she immediately ordered a palankin and went away to a friend's house, the husband speaking not a single word to dissuade her, for which he gave the only reason, when asked, that he felt it delicate to dissuade his wife because some friends were near. Such and worse cases are numberless,—all tending to foster slavishness and moral cowardice among young men living under parental roofs. It is only when he is nearly old that the Bengali is generally freed from parental control. But a slavish and cowardly youth scarcely makes an independent man, and the average Bengali, is, in his manhood and old age, the slave and plaything of his more or less distant relatives, his uncles, his aunts, his cousins, of his priest and fellow-villagers.

THE *Indian Messenger* deprecates anything like neglect of the parents by the child, and so does the Bible most emphatically. We have been in multitudes of homes where the aged parents were living with the married son or daughter, receiving all due deference, freed from all domestic cares, and where no trace of friction was ever perceptible. We are well aware that all is not as it should be, in European families; for not all, alas! shape their ways by Bible teachings.

—LORD CHICHESTER'S place on the Ecclesiastical Commission has been filled by the appointment of Lord Halifax to it. *Word and Work* calls attention to the fact that Lord Halifax is President of the English Church Union and makes no secret of his longing for union with Rome.

—WE agree with our correspondent T. E. F. M. that the practice referred to by him is one that bears hard on Railway employees, and we have more than once spoken about it. We know of instances where parties drag themselves to the place of labour when they ought to be in bed, rather than expose their families to the terrible penalty for sickness imposed by the Company.

NOTICES OF BOOKS AND REPORTS.

Report of the Am. Free Baptist Mission in S. Bengal. The Balasore and Midnapore districts, in which this Mission is planted, contains a population of $3\frac{1}{2}$ millions. Churches have been organized at nine places. The communicants number 558. There were added last year by baptism, 16, by letter 16. Dismissed by letter, 4; excluded 14; died 11. Native contributions, Rs. 585. S. S. scholars, 2,904. Total of pupils 3,563. We must defer a fuller notice of this Report.

WE are favoured with the following: Kashmir Medical Mission Report; First Annual Report of Missionary Training School at Niagara Falls, Ontario, Canada; Member's Manual of the Fort M. E. Church; Minutes of the S. I. Conference 1885; *Educational Record* (Madras) April and May; Report New York Medical Missionary Society.

The Bombay Guardian.

SATURDAY, JUNE 19, 1886.

SELF-GLORYING.

PERHAPS there is no one thing more strongly and constantly reprobated, in the Christian Scriptures, than self-glorying; and it would seem that the current of human nature sets more powerfully in this direction than in any other. It is treated in the Old and New Testaments as the most formidable enemy of truth and righteousness; something that incapacitates the heart from profiting by the beneficent government of God, and from accepting God's method of salvation. The tower of Babel, whose top was to reach the clouds, was to be a magnificent monument of man's prowess and man's greatness. The pyramids were designed to body forth the majesty of man. "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" said King Nebuchadnezzar. Belshazzar sought to reach a higher pitch of self-glorification, by using, in his banquet, the sacred vessels brought from the temple of Jehovah in Jerusalem, for drinking cups. How often did chastisement come upon the kings of Judah and Israel, how often were the people of God delivered into the hands of idolaters, because the Jews became puffed up on account of the advantages bestowed upon them? The history of God's dealings with mankind, from the beginning of the world to the present day, goes far to show that the great difficulty in the way of blessing mankind is their tendency to regard these favours as a tribute to their own importance, goodness and worth; a result exactly opposite to that which they are designed to secure. "Not knowing that the goodness of God leadeth thee to repentance; but after thy hard and impenitent heart treasurest up unto thyself wrath against the day of wrath." "That no flesh should glory in his presence," is declared, both in the Old and New Testaments to be the aim that God proposes to reach in all his dealings with man. This is really the great point of controversy between God and man. That man is a sinner, man acknowledges; and it is not here that he conflicts with the testimony of God. That man has nothing to glory in, is the teaching of the book that man finds hardest to receive.

The problem of problems is how to save men from their sins without developing in them a self-glorifying spirit. If the blasphemer, the thief, the murderer, the adulterer, manage to cling to the idea of their own goodness and greatness, how natural will it be for those who have been turned from scandalous sins to cherish the conviction of their own merit and moral worth.

This self-glorying spirit has had a great deal to do with the formation and development of the religions that prevail among men. These religions appeal to man's spirit of self-glorification to secure his observance of their teachings. He is a sinner, granted; he has broken the commandments of God, nothing more natural; but he has done something better than keeping the commandments; he has done some better things than those commanded; he has chastened his body, curbed his appetites, performed austerities, given to Brahmins, gone on pilgrimages, put ashes on his face, repeated the name of God, drunk the water in which holy men have washed their feet, repeated prayers in a dead language, and done many similar things; and in this way he has attained a measure of merit which the mere keeping of the commands would never have secured to him. And so, if we go through the various religions of men, we find that the measures devised for man's salvation, are the very things that most stimulate his feeling of self-complacency, self-trust, self-aggrandizement.

Now when we come to Christianity, we find a religion against which this objection does not lie. It undertakes to save men from their sins; to cleanse them from all unrighteousness; to redeem them from all iniquity; to recreate in them the image of God; to endow them with the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; to give them victory over the world. Well, man being what he is, how shall he not be puffed up by the conscious possession of these things? how shall he escape that self-glorying which is so natural to him? Well, the answer, pure and simple, is this. The believer has these things in Christ, has them only as he abides in Christ, has them as the unmerited gifts of God. "I am crucified with Christ," says Paul; "nevertheless, I live; yet not I, but Christ liveth in me; and the life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." And again: "Christ is made of God unto us wisdom and righteousness, sanctification and redemption." "The Lord our Righteousness."

At the cross of Christ the believer sees the judgment of God upon his own sinful life executed on Christ. He learns there

the lesson of his own utter unworthiness and comes to understand that man's goodness, apart from God, is all a fiction; for there is none good save One, that is, God. As the branch can only bring forth fruit by abiding in the vine, so man must be in alliance with God, and have the Spirit of God dwelling in him, before he can do any good; and the glory of this goodness belongs to God. To get upon the basis of one's own merit, is to get away from Christ and from salvation.

Some tell us that sin is necessary in this life to keep man humble; but by so speaking they simply show that they have not rightly apprehended God's method of saving men. What is necessary is that we should learn the lesson that "of Him, through Him and to Him are all things;" that all goodness is from God, and we have it only as we abide in Him. We have life in Christ, in Him only. God can redeem us from all iniquity, and keep us from all sin, when, at the cross of Christ, we have died to all self-glorification by beholding there God's judgment upon us.

CONVERSION NOT COERCION.

We remember once hearing of a wife who lost faith in God as the hearer of prayer, because she and others had offered prayer for the conversion of her husband without result. The husband was addicted to drink; no matter how fair his prospects might be he would be sure to blight them by giving way to his wretched weakness. Much prayer had been offered for him; sometimes he had retained his situation for months or even years; but sooner or later his enemy would get the upperhand of him; and it did not seem as though the prayer had been of any efficacy. Why then should she continue to entertain the belief that God hears prayer?

Such a case is very sad. The triumph of the adversary was not in making the man drink but in making the woman doubt.

We have mentioned this particular case, but the number of those who have lost faith in God as prayer-hearing is an exceeding great army. Nevertheless, it is a sacred and precious truth that God hears prayer, yea, all true prayer. His promises are perfectly reliable; but the believer must hold fast the beginning of his confidence firm *unto the end.* It must be made evident that the faith is genuine; and there are cases when this can only be shown by endurance of the appointed tests.

Can we ask God directly to convert this or that person? What takes place in conversion? A man, convinced of his sin and danger, gives heed to the word of Christ containing the offer of salvation, embraces it, relies upon Christ to fulfil it, and the power of God enters his soul with this word assuring him of reconciliation with God and strengthening him to endure temptation. God does something; he offers life in the word. The man does something; he believes in the word of Christ and takes hold of it with his heart. God cannot do man's part; he cannot become in the man's heart a spirit of faith; he cannot believe for him If the man is persistently unwilling to surrender to God, and firmly purposed to give no place to the word, he must remain unsaved. When we ask God to convert an individual, we ask him to do that which belongs to his province to do; and we may confidently expect him—according to our faith—to keep the individual alive so that he may have the opportunity of being brought into contact with truth; to arrange his circumstances in life in a way to hinder him from finding satisfaction in things below; to disappoint and humiliate him; possibly even to convince him of his sins and of his need of such a Saviour as Christ.

The Gospel is the glad announcement of salvation provided by God and offered to man, and is accompanied by divine tokens that it is of God, and it is the privilege of the hearer to have perfect demonstration that it is what it professes to be, just the salvation that he needs. But no coercive power goes with the Gospel to compel a man to receive it. It appeals, from first to last, to his free will. Whosoever will, let him take. It would not be a genuine conversion, if it were produced by coercion; like a spring too powerfully retorted, it will take the first opportunity of flying back again. Salvation is the gift of God; Ephes. 2: 8 is supposed by the English reader to teach that faith is the gift of God; but a glance at the original shows that this is not the teaching of the passage. Jesus is the Author and Finisher of our faith, by revealing himself as worthy of our confidence. See Luke 24.

It is related of Benjamin Abbott that once when he was preaching with marvellous demonstrations of the Spirit's presence, three infidel young men who were present scoffingly challenged Abbott to convince them in the course of half an hour that God was in the meeting. Abbott invited them forward and gave them a bench to sit on, near the pulpit; next he called forward a band of Christian workers who felt that they could pray for this in faith, and charged them to pray, not for the conversion of the young men, but for their conviction; took out his watch, gave the signal, and all went to prayer. After the lapse of 15 minutes one of them fell on his knees; at the end of 20 minutes, another one fell, and then the third arose and acknowledged that they all recognized the hand of the Lord.

If one for whom we have been offering prayer, should manifest a desire for salvation, make a sincere surrender of himself to the Lord, earnestly plead the promises of God in prayer and all without success, then indeed we might complain of God and doubt that he is the hearer of prayer. But this is a very different case from the one first referred to. Let us yield ourselves fully to the Lord, consent to be led by him in all things, fulfil the required conditions, offer prayer in perfect confidence that He who has the command of all resources will do all that properly be done to make the party acquainted with the Gospel. "I, if I be lifted up, will draw all men unto me."

When Cornelius asked salvation of God, God wrought several miracles that Peter might be led to go to him with words wherewith he should be saved. We have heard of men in the heart of China and of India seeking salvation, and finding it through a tract or some similar communication taken thousands of miles for their enlightenment. "God will have all men to be saved and to come unto the knowledge of the truth." But alas! not all are willing to be saved, or come to the knowledge of truth.

"Comparison of Zoroastrianism and Christianity."

By A Missionary.

The above is a book of 225 pages, written for the most part in Parsi Gujarati, and its object is to direct the attention of Parsis to some of the main features of Zoroastrianism and Christianity. It is, we believe, the first book of its kind that has ever been published. Parsis, themselves being witnesses, know little of their own religion; and, Parsis again being witnesses, there is no religion equal to the noble Mazdayasnian. Devotion based on ignorance is not usually regarded as of the most praiseworthy type.

The author of this book is evidently one who has more than a mere book-knowledge of Parsiism. But notwithstanding the fact that he might have given his own translations and explanations of passages taken from their sacred books, we think he has acted very discreetly in accepting the English translations of such acknowledged scholars as Haug, Spiegel, and especially Darmesteter: and the Gujarati translation of these same passages is from those made and accepted by the Parsis themselves. This fact of itself is sufficient to show the fairness of the author. No Parsi would think of objecting to his premises, and few fair-minded men will think of resisting the conclusions he arrives at.

In the first part of the book he considers the claims of Zoroaster to be a prophet and then summarizes the main points of his teaching. In the second part he, on the same lines, treats of Christ and Christianity. While from the facts set forth he rejects Zoroaster's claim to be regarded as a prophet, yet he gives him full credit (more we think than he deserves) as a lawgiver and reformer among the ancient Iranians.

It is a well-known fact that when Anquetil du Perron first translated the Parsi sacred books, scholars (among others the famous Sir Wm. Jones) argued from the sheer "stupidity" of the contents that the books were not and could not be authentic. This is not after all to be wondered at, for we know of no so-called sacred book in which such a surpassing amount of "absurdity," unrelieved by almost a single moral or ethical precept, may be found as in the Vendidad. In both the Koran and the Hindu shastras we occasionally meet with passages remarkable alike for sublimity of language and thought, but not so in the Vendidad. Even Parsis of the present day, ashamed of its "ridiculous and childish stories," are devising means to free themselves from the burden of its ceremonialism.

And yet if we looked not beneath the surface it might seem as if there was something very elevating in the teaching of Zoroaster—for "purity" may well be considered as his watchword. But the purity required is a ceremonially clean state of body, rather than a morally pure state of soul. In almost every Fargard of the Vendidad we have the causes of impurity and the means of purification set forth. Impurity is mainly produced by contact with dead matter, and the demon (Druj) who has taken possession of the body of a man ceremonially unclean must be driven out with the help of incantations, the use of gomez (urine), the sight of the "wonder-working" dog. &c. The absolute dependence of an orthodox Parsi on the dog for the due performance of the chief rites of his religion is not a fictitious growth since the time of the Vendidad's first promulgation, for we find it there in all its naked absurdity. In the Vendidad we read of all sorts of possible and impossible dogs—of the house dog and shepherd's dog, of the young dog and old dog, of the four-eyed dog and the yellow-eared dog,

but above all of the water dog, for the killing of which no less than 10,000 stripes are to be administered while the slaughter of a man is amply punished by 90! Humiliating doctrine surely is this, that in the opinion of Zoroaster the life of a single water dog is more valuable than the lives of 110 swell young Parsis!! The faithful Mazdayasnian is bound to provide alike for the sustenance of "woman or bitch" (a classification peculiar to Zoroaster, at least we would hope so).

Looking from a legal standpoint at the laws promulgated in the Vendidad one cannot but wonder "at the strange inequality between crime and penalty." A specimen has been given above. The most ignorant Vakil of India would not be guilty of framing so utterly irrational a code; and we fancy the Parsis wish, as little if not less than the other races of India, to have justice administered to them on the basis of their own prophet's laws. Ilbert is bad no doubt; but, with all his shortcomings, he is infinitely superior as a law-maker to Zoroaster!

The wide gulf that separates Zoroastrianism from Christianity cannot be better illustrated than in connexion with the word "purity." Blessed are the pure in body, the ceremonially clean, for he shall not become the prey of the Druj, says Zoroaster. Blessed are the pure in heart for they shall see God, says Christ. Deliver me from contact with dead matter, from the demon which renders the body unclean, says the Parsi quoting his Vendidad. Create in me a clean heart, O God; and renew a right spirit within me, says the Christian quoting the Psalms. Wide as the poles asunder is the character of this teaching and of these petitions.

All this and much more does the author set forth in such a way as not to wound the feelings of the most susceptible of orthodox Parsis. It is a hopeful sign that the Parsis are awakening to the burdensome and useless character of the ceremonialism of the Vendidad. We trust this book will prove eminently helpful to many of them towards the obtaining of a fuller knowledge of the true reformation and true purification needed by them and by all men.

The book has an excellent analytical table of contents in English, from which can be gathered at a glance the scope of the whole. We can cordially recommend it to all acquainted with Parsi Gujarati *

X. Y. Z.

14th June, 1886.

* This book can be had at the Tract and Book Society's Depot. Price one Rupee.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Bro.,—What is your opinion of the conduct of Railway officials towards their sick subordinates in regard to cutting their salaries, and in cases of protracted and dangerous illness, denying them of it altogether? I, myself, consider such demeanor cruel and inhumane. It stands to reason and is evident to common sense, that a man, when sick, will require good nourishment and extra attention, requiring sometimes the employment of additional servants, or when the medical treatment from a railway physician is not what it should be, it will be necessary to call in a private physician whose Bill as well as Bills for medicines &c. &c. purchased must, of course, be met. But it is sure to be said by Railway officials, that their subordinates ought to make every possible provision for those contingencies. Many of those men, I regret to say, get inadequate salaries, and that, consequently, they live a hand-to-mouth-existence; and some of them have families to support, and therefore, cannot put by a portion of their incomes for a rainy and sick day. The prospect of a retrenched salary with the multipled demands on it, very seriously interferes with their recovery and long before they ought to quit the sick-chamber they have gone and resumed work. It is sheer want, I say, that urges them to put their weak, enfeebled shoulders to the wheel. In cases of long-continued sickness, many such men, no doubt, have to starve and eke out a miserable existence.

A young man of my acquaintance who is suffering from spleen complaint &c., goes to work from fear of getting an insufficient salary to meet his personal wants.

The majority of the Railway people live well *i. e.* as regard the *Khánâ-pinâ* line. Minus the amount cut from their pay for the "Provident Fund" by the Company they expend all their salary. With their rise in life, their wants increase. A working horse must be fed; men who perform manual labour must keep their constitutions in good trim. Don't let me be understood as writing against economy. Those in receipt of tolerably decent salaries can lay by a little if they choose, but I am afraid very few do so. It strikes me a Fund ought to be organized by the Railway Companies or by their employés with a view to helping those who are sick and really needy. Before their pecuniary wants are met a committee might be convened and authorized to inquire into them.

Information has just come to hand, that a worthy hard-working servant of a certain Railway Company—a man with a pretty large family—has been ill for sometime now, and that during the illness of the past he has received no salary and has very poor prospects of receiving any for some time to come. This friend of mine has been in the employ of that company since early boyhood, when he received a salary of a few rupees. This state of things is calculated to crush an invalid and in the absence of the grace of Him, who says, "are ye not of more value than many sparrows," to increase his indisposition and thus hasten his dissolution.

The Railway Companies in India, to say nothing about the foreign ones, are doing well and receiving enormous receipts. Why, then, in view of this fact are subordinates thus dealt with? If concessions can't be made to all, then let them give to those who are most worthy and deserving of help.

T. E. F. M.

12th June, 1886.

Dear Sir,—About 20 years ago at Honore I got acquainted with a Brahman, whose name was Timmanna Bhatta, but whom people on account of his foolish views and manners were calling "*Marulu* (Mad) Timmanna Bhatta." This very man was just of the same opinion on the Bhagawat-Gita, which Col. Olcott stated, when he in a lecture, lately given at Madras on the question: "What should Hindoos read?" told them, to read the Bhagawat-Gita, as nothing better could be found in the great libraries of Europe.

Now, for which of these two celebrities should one feel greater admiration? for Col. Olcott, or for the (half-mad) Honore Brahman Timmanna Bhatta, who already a score of years ago was in possession of the wisdom that now-a-days Col. Olcott is spreading.

I have the honour, to be,

Sir,

One of your Readers,

M. Th. W.

Betigeri-Gadag, 13th June, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

Methodist E. Church, Grant Road. Rev. J. S. Stone, M. D. will preach to-morrow at 11 a m. and 6 p. m.

Mazagon M. E. Church.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3-30 p. m.

NEW PROSPECTUS.

OF MRS. GLADWIN'S HOME.

To meet the many pressing wants around us, we propose adding to our work as follows:—

I. A Home for Foundlings.—We are prepared to receive deserted infants of any race or class. No poor babe need be homeless. We will accept the little ones in the name of the Lord. It is a well-known fact that many female children are sold or given away for immoral purposes. Friends may "save a soul from death and hide a multitude of sins," by finding out and sending us such helpless innocents.

II. Department for Native Girls.—By high Police authority we are informed that "a large number of girls of tender age are being trained up in houses of ill-fame." Also that there is great difficulty in "giving shelter to these girls when rescued," as "there is no home or institution where Hindu girls of this description can be harboured." Shall this sad want continue? Must these tender victims remain chained down in lust-slavery because there are no loving hearts to give them protection? Surely thousands will join us in saying NO! We will welcome them to our Home, and will give them such separate quarters and food as may suit their customs.

We shall continue to provide good accommodation for our English immates.

III. Preventive Work.—There are cases of homeless women which need our special care. When other doors are closed, Satan's gates are always open. To meet his damning devices there must be a "city of refuge" always open to receive those who are in peculiar distress and danger.

We have had cases of this kind, and shall be glad to receive such and assist them to situations.

IV. Employment Agency.—Some have already been helped to situations, and we wish to do more in this line. Women who want work, and parties requiring servant-maids, ayahs, &c., may correspond with us.

V. Special Boarders.—Ladies who wish separate apartments and board may apply for terms.

Our Needs.—For the above extension we must have a larger place and one more suited to our lines of work. Is not this a cause which has a special claim upon the sympathy of good people everywhere?

Ladies and gentleman, in your happy homes think of these poor, homeless ones,

ARCHIVE OF THE MUMBAI

and help us to provide them with a refuge. Think of the innocent babes, the helpless girls, and the adults who long to escape from the slavery of sin, and say what you will do to prove to them that you want them rescued and saved.

Our doors are open to needy cases from all parts of India. Information is requested as to those whom we may possibly help.

We are taking larger premises at Parel.

Address :—Mrs. Dora M. Gladwin,
Home of Hope, Bombay.

Epitome of News.

Saturday, June 12.

—William Muleahy, fireman, died yesterday in an apoplectic fit. He had been drinking.

—Clarke, supervisor, P. W. D., at Madras, shot his wife and cut her throat, cut his own throat and shot himself. He died shortly after. His wife is in a precarious state.

—*Bombay Gazette:* A remarkable illustration of the tenacity with which the people of this country cling to superstition even of the wildest kind is given in the report on police administration in the Central Provinces for last year. A rumour originated in one of the districts that a woman had given birth to a tiger cub, and that the whole of her sex would be dishonoured unless they each slew a goat. The story spread through the districts of Raipur, Sambulpur, Bilaspur, and Mandla, and as it spread there was a rising of women of an extraordinary though not very formidable kind. Dressing themselves in men's clothes, and taking their husbands with them, they started for the nearest villages, seizing and slaying all the goats and pigs they could find, and throwing the heads in the malguzar's yard, with the injunction to him and to his womenkind to carry on the process in other villages. And the work was deemed an eminently worthy one by those who took part in it. Long life and prosperity were held out as the reward for this queer work, while dishonour was threatened to those who had held aloof, and a fine of ten rupees was held *in terrorem* over any who might be disposed to give information to the authorities.

The outbreak occurs at intervals of 40 years, says the authorities.

Monday, June 14.

—*Times of India;* Simla, 13 : Boswee, the leader of the dacoit gang which is responsible for the death of Mr. Phayre near Minhla, some time ago issued a proclamation offering a reward of Rs. 500 for Mr. Phayre's head.

—The necessary funds being provided by the issue of debentures, arrangements are now being made for the construction of the 126 miles of the Nizam's State Railway which will complete its southern system. The line is to be on the five-foot six-inch gauge, and to be laid with steel sleepers and rails throughout. The cost, exclusive of rolling stock, is not to exceed £3,800 per mile.

—*Bombay Gazette:* Our Mandalay correspondent sends us further information regarding the death of Mr. Phayre in the recent encounter with dacoits in the Minhla District, of which he was in civil charge. The calamity is the more regrettable inasmuch as Mr. Phayre evidently fell a victim to an uncalculating courage which was as heroic as it was ineffectual. There was a dash of old-world chivalry in the rush, regardless of cost, which this gallant officer with a mere score of sepoys and police made at a dacoit post, in the near neighbourhood of which, at all events, there was an enemy seven hundred strong. It was magnificent, but of course it was not war, and the native officers with Mr. Phayre's small force warned him against it. One does not think now of a possible error of judgment in an enterprise against such large odds ; one thinks only of the courage and the devotion to duty which thus led a gallant and a valued servant of the Crown to a bitterly regrettable end. The exploit commands unstinted admiration. The sad issue of it claims, besides, general sympathy for the gallant father of a gallant son. Only a short time before he left Bombay, Sir Robert Phayre lost a brother who had done distinguished service in Burma, and in this second and sadder loss he will have the sincere sympathy of his many friends in India.

—Same : Mr. Phayre, whose death while engaged in dacoity operations in Upper Burma has been reported by our correspondent, came out in the Civil Service in 1875, and family connections led him to choose Burma for his province. He was soon put into political employ, and when the rupture with Theebaw came about in 1879, was serving as Assistant Resident at Bhamo, the Resident being Mr. St. Barbe. The disturbances that followed the late King's accession caused the Residency establishment at Bhamo to be brought into Mandalay ; and when Colonel Horace Browne was re-called, Mr. St. Barbe, with Mr. Phayre as his Assistant, was left in charge of the Residency office at the capital, which they left together when the withdrawal was determined upon. Mr. Phayre had not been long back from furlough when the Burma quarrel re-opened, and his knowledge of the Upper Province and of its people marked him out for special employment. He was one of the four civil officers selected in the first instance to accompany General Prendergast's expedition to whom was intrusted the all-important duty of gaining the confidence of the country people and quieting the districts which the force left in its rear as it advanced. How successfully this part of the work was done so that our communication along the Irrawaddy was never so much as molested is too well known to be dwelt upon. Mr. Phayre was put in as Civil Officer at Minhla as soon as that place was in our hands, and on the establishment of a regular administration in the newly-annexed Province, he became Deputy Commissioner of the Minboo District. It was apparently near Minhla that he lost his life last Tuesday.

—*Indian Spectator:* Why are the authorities so shy of a light fee on marriages, especially infant marriages ? Those who squander hundreds and thousands would scarcely mind spending a few rupees more on a marriage. And Government might devote the proceeds to an efficiently worked establishment for registering births, besides indirectly discouraging an unnatural custom which tells so grievously on the community. But the Government of India are as wise as the Indian mother-in-law. Of their own accord they will attempt everything they should not. As regards suggestions from outside, their policy seems to be—how not to do it. Because, we suppose, listening to others would detract so much from their infallible wisdom.

Just see how bewitched they are by the beauties of their C. D. Act. We understand that the Income Tax officials in the N. W. Provinces have already sent out notices to prostitutes, dancing girls, and singers generally. There must be something like a flutter amongst the *bibis* of the bazaar. What will be the yield, and on what principle will the accounts be settled ?

—*Bombay Gazette;* Thayetmyo, 12 : Major Auchinleck, Scots Fusiliers with 50 Fusiliers and one native officer and 50 sepoys of the 26th Madras Infantry left this morning for Tinedah, 50 miles north-west of Thayetmyo, to seek Boh Sweb, the dacoit leader, whose gang recently shot Mr. Phayre. He had offered recently to surrender himself, but Mr. Phayre declined to recommend him for pardon, and his brother having been executed he recommenced active operations, and is likely to give serious trouble, unless quickly suppressed.

—*Purity Trumpet:* "*Hypocrisy in Excelsis*" is the epithet applied by the *Railway Service Gazette* to the conduct of some of the leading newspapers of England. Why ? Because "the entire English Press roared out its sentence of condemnation upon the *Pall Mall Gazette*, and its Editor over its exposures of vice, though they all knew the sole object was to stamp out the vice ;—but they all gave column after column of the Dilke case with a degree of brutal frankness which is most reprehensible. In those columns we find the filthy details of vice related for no other purpose but to pander to the purient tastes of a public ever ready to revel in such garbage." The following pointed thrust is sent home :—

"In the present instance there is not even that wretched consideration that ultimate good may result from the action, and yet a disagreeable history is dissected and laid bare before the world in a manner which is sickening. From this dissimilarity of conduct, we see a phase of public hypocrisy for which we were not prepared, and which makes us think that its innermost depths have not yet been fathomed." And here is a plain verdict ; "After all this, the *Pall Mall Gazette* might truly exclaim with bitter irony that the necessity for preserving the public from discussing details exists only when their publication is intended to serve a moral purpose."

Well said ! And there are some of the same class of "Puritans" in India.

Tuesday, June 15.

—*Times of India;* Calcutta, 14 : Mr. Justice Wilson's judgment in the Bruce Legacy Case was delivered on Saturday. His lordship decided against the claims of the various religious bodies which contended for shares in the bequests of the late Misses Sarah and Mary Anne Bruce, and directed that the funds bequeathed by the two ladies should be combined for the purpose of establishing an institution to be called "The Bruce Institution," for the education and maintenance of Eurasian and half-caste female children, in particular of orphans and those deserted by their parents. The girls are to be between five and ten years of age, and are to receive such an education as is ordinarily given in primary and middle schools. Under the revised codes they are to be placed in boarding schools selected by the governors of the institution, who will exercise a general power of inspection and supervision.

—Dr. Edith Pechey, the Senior Physician, sends the following medical report :—

During the year there have been 5,998 new patients at the Dispensary, with a total attendance of 27,429. The numbers would have been much larger but for two reasons—(1) the insufficiency of funds to meet the expense of drugs for a larger number, and (2) the want of more medical officers. The general public is apt to forget the amount of time required to see such a number as 100 patients daily. Even allowing only three minutes to each it takes five hours to see 100 patients ; and private patients would think themselves very insufficiently attended to were they dismissed with the amount of investigation which can be carried on within the limits of three minutes. More medical officers are urgently required, as frequently more than half the fresh patients have to be sent away.

With regard to diseases, those special to women comprise, as before, the greater bulk, and a very large proportion of patients come for some special ailment which does not appear in the list of women's diseases on account of its being symptomatic of some general disease. It is interesting to observe how certain diseases obtain amongst certain races as the result of their special customs. The prevalence amongst Hindoo women of ricketts and scrofula is no doubt due to their custom of early marriage ; the demands of maternity being made upon a system in which the bones and other tissues

are not yet fully developed, the offspring is insufficiently nourished, and that at the expense of the mother. The purdah system prevalent amongst the Mussulman women tells most injuriously, especially in a closely crowded city like Bombay, and it is quite sad to see girls, who as long as they are allowed to run about and get fresh air are robust and healthy, fall victims, as soon as they are secluded, to consumption, the disease which always dogs the life of those whose time is spent in close ill-ventilated rooms. Mussulmans have repeatedly said to me, "*All* our women die of consumption." The Parsees, again, are specially liable to internal inflammatory maladies, the result almost invariably of the customs prevalent amongst them with regard to lying-in women who, being secluded for a lengthened period to the most unhealthy and dampest part of the house at a time when fresh air and protection from chill are most essential, often suffer life-long mischief in consequence. Many of the ground-floors in the Fort and Dhobi Talao are never free from the contamination of sewer gas, and it is really surprising that the women do not suffer more frequently from fever, diphtheria, and other drain maladies.

A great mortality is caused amongst children in Bombay by the custom, so common with some of the lower orders, of giving opium, and it is greatly to be desired that some check could be put upon this most murderous habit.

The temporary hospital at Khetwady has received, in the eight months during which it has been open, 102 adults and 14 children. As in the dispensary, the largest number are drawn from amongst the Mussulman community, the Hindoos coming next. Every care has been taken to meet, as far as possible, the prejudices of the different races and castes, and the patients have always seemed satisfied in this respect. The great difficulty is in keeping them in hospital long enough: as soon as they feel better they are anxious to get up and go home, and they often leave before they are quite well; hence the number in the list represented as being relieved rather than cured.

—*Indian Chr. Herald:* We stood beside the body of a departed friend the other day, whom we have known since he had to bear great sufferings for Christ's sake. He was a youth when God converted him. His father cursed him and turned away from him, when he found it impossible to draw him from Christ. Years passed, and his father would not look upon him, though he met him in the street. He was received secretly in his house by his mother, but his father would not allow his name to be mentioned in his presence. His brother did evil, and lived wickedly, but he was not cast out of this Hindu home. The pure loving Christian son was the only one cast out by the father. Thus years rolled on, until one day, our friend met us and said.—Have you heard that my father has been to see me? Yes—truly this aged Hindu father lived long enough to change his behaviour towards his Christian son. He went from his home where his wicked son distressed him, to the home of his Christian son who comforted him. Tears of joy mingled with sorrow often flowed down the aged man's face, when he was in the house of his son, our friend, who now awaits the resurrection. The old man died in name a Hindu, but in love and fellowship with his Christian son; the son has now died rejoicing in Christ his Saviour.

—*Shid-Shidan:* Our readers will be very sorry to hear we are sure of the death of Mrs. Champion, wife of the Rev. E. Champion, for 20 years missionary in Jabalpur. Mr. Champion retired from missionary work about four years ago, and took a living in Tasmania in order to make some provision for his large family in that land. Before leaving for Tasmania he put the Gond Mission on a firm footing, and bade farewell to his friends in India with a very heavy heart; circumstances compelled him very much against his will to give up missionary work.

—*Indian Churchman:* The Catholic Reform movement of Monsignors Campello and Savarese is increasingly successful. The growth of the movement is shown by the number of priests who abjure the errors of the Roman Church and throw in their lot with these worthy men. Another place of worship is to be opened in Rome, and a mission to be established in the province of Umbria, in the valley of Valnerina, with the intention of working down towards Terni, and founding another Mission in that town. These missions will be left in charge of two or more of the priests who have lately seceded from the Church of Rome. It is proposed to adopt the form of the Church of England, with an adaptation of liturgy. Monsignor Savarese has a temporary Chapel in the Piazza Victorio Emmanuele.

Wednesday, June 16.

—The health of Maharaja Holkar, which for some time past has been in a very critical condition, has during the last month changed much for the worse. "Like Maharaja Sindhia," the *Pioneer* remarks, "he is exceedingly superstitious and has little faith in the European system of medicine. Both blindly trust in the predictions of astrologers, who assure them that they have many years to live, and prefer trusting in the most ignorant native physicians to the highest European skill.

—Maharaja Sindhia is proceeding from shrine to shrine in the North-West Provinces in search of health. He has been first to Bithur on the Ganges, thence to Cawnpore, where he now is. His health is exceedingly frail, and it is reported that his bathing in the Ganges has increased his illness.

—A correspondent of the *Record:* Lord Northbrook, in his weighty remarks at the Church Missionary meeting last night, referred to his feelings at hearing the Hallelujah Chorus sung at the opening of the Indian and Colonial Exhibition. He styled it, if I remember right, the grandest effort of musical skill, and then added so grandly that it was not so much the music as the words that thrilled him. It is very interesting to notice in connection with this what the veteran Thomas Cooper points out in his "Thoughts at Fourscore," p. 345, that Handel created this his grandest chorus to celebrate the spread of Christ's Gospel all over the world:—

"The Bible and all it reveals—but more especially the theme of redemption—dwelt much in Handel's memory, and in his heart and mind. He grasped the statements of Christianity as facts—facts as remarkable as his own existence; and rejoiced with an elevated joy in the belief that this Christianity would one day fill the earth. It is this elevated joy of his own heart and soul that he strives to express in his unequalled Hallelujah."

What an encouraging thought that this grandest human composition should be written to celebrate the fruits of missionary work. One cannot help wondering how many who are delighted with the linking together of those words and music help to bring about the time which the Chorus celebrates.

—The Roman Catholic Bishop Ryan, speaking at Philadelphia quite recently, said:—

"We maintain that the Church of Rome is intolerant—that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the Church for what they have thought fit to do."

—*Indian Witness:* Mr. J. S. Haig, Principal of the Christian Vernacular Education Society's Institution at Ahmednuggur for training teachers, made an interesting statement at the Society's annual meeting in London the other day. He said that of course most of the pupils were Christians, but that of sixty-six Hindus who had attended the Institution, he had known of thirty-five having become Christians. We have not heard of any such result in connection with any other missionary institution in India.

Thursday, June 17.

—*Times of India*; From an officer engaged in slave-cruising: The dhow was of moderate size, I should say about sixty feet long. There were two-hundred and thirty slaves, on board besides a crew of about twenty Arabs. In the bottom of the dhow there was lot of wet sand, probably intended for ballast, which was covered with about six inches of water. Almost imbedded in this stuff and packed head and tail, something like sardines in a box, were about fifty or sixty miserable, emaciated figures, which by the greatest possible stretch of imagination could hardly be denominated men. A space of about three feet was allowed, and at that height was a sort of deck made of bamboos put together like hurdles. Here, again, these poor wretches were stowed in the same manner as the lower tier. Altogether there were three of these decks, making, with the layer in the bottom, four tiers. When I went on board the stench was almost unbearable; she had been five or six days from Zanzibar, and all the provisions served out to this human cargo had consisted of about one small handful of rice per diem. As for water—from the account of the slaves—I should think the allowance did not exceed half a pint daily. From their being so closely packed many had not received any provisions at all, and out of the two hundred and thirty we brought on board eight were carried over the side dead and about thirty were in a dying condition.

—The President of the United States has sent presents of plate and jewellery to the captain, second officer, and four seamen of the British steamer *Willesden* for their humane services in rescuing the crew of the American schooner *Reuben S. Hunt* on the 9th of December last.

—Same; Srinuggur, 16: Colonel Lockhart and party, who were reported recently to have safely crossed the Hindu Kush, have been seized by the Chief of Badakshan and confined in a fort.

—The *Rock*, May 28: A telegram from Rome states that Monsignor Renier, a Venetian, who is descended from a former Doge of Venice, and has been a prelate of the Pope's household and a distinguished writer and preacher, has abjured the Roman Catholic faith and entered the Italian Catholic Church, placing himself under the protection of the Anglican Episcopate. Monsignor Renier, who is sixty years of age, made the act of abjuration before the Rev. Mr. Nevin, of the American Church of St. Paul.

—From a pamphlet by the Rev. Sir Emilius Bayley, Bart.: History repeats itself. When the Prime Minister of the newlye-nfranchised Hebrew nation had gone up into the Mount of Vision, his brother was left in charge; and the popular request addressed to Aaron, "Up make us gods, which shall go before us," was treated as an irresistible demand, and met with a ready compliance. The story of the golden calf is familiar enough, and need not be repeated. But the subtle pleadings of Aaron in self-justification are much to the point. "Let not the anger of my Lord wax hot; thou

knowest the people, that they are set on mischief." He does not defend his action, but he urges in extenuation the lawless clamour of the people, which it were vain, which it were dangerous, to resist. The people are set on mischief, therefore we must lend ourselves to their demands. It is an early, but a very graphic sketch of the argument from terrorism: a foreshadowing of the policy of expediency, based not upon the fear of God, but upon the dread of dynamite. We know, alas! from the history of the past that the people, for whom we are asked to legislate, have been "set on mischief." Lawlessness has reigned in Ireland wherever the restraining hand has been withdrawn. We are assured that the same spirit still prevails, for are we not threatened again and again with a fresh outbreak of crime if this Act is not passed? Yield to the demands of lawlessness is the timid, time-serving counsel of our modern Aarons, "the people are set on mischief;" do not therefore resist them: "the people are set on mischief," let them henceforth make their own laws and be their own master. True, there is lawlessness behind: true, it may be, that there is lawlessness in front; and yet we are invited to hand over to the masses, amongst whom this very lawlessness prevails, those reins of government which the palsied hands of our rulers are too feeble to grasp.

—The purity movement appears to be spreading in Sweden, where a petition bearing 136,674 signatures has been presented to the King, praying that "energetic and stringent measures may be taken for the suppression of the immoral literature by which the land is disgraced and injured." The King, upon receiving it, spoke with great warmth in favour of such an alteration of the press law as may enable the magistrates to reach the real criminals.

—The Str. *Peshawur*, with English Mails, left Aden for Bombay, Wednesday, 1 p. m.

—*Overland Mail*, May 28: A more cheerful feeling prevails in trading circles, the disappearance of the labour troubles having led to a belief that the depression of business which they caused will be relieved, and that a large amount of deferred trade will be transacted during the summer. A general assembly of the Knights of Labour was to meet at Cleveland on May 25. The proceedings attract less attention than had been anticipated, for the influence of the association has been curtailed by the strong and successful opposition offered in most quarters to its policy. At St. Louis a raid has been began on the Anarchist agitators, and four of the leaders have been arrested and lodged in gaol.

Friday, June 18.

—Deaths last week, 443.

—The death of the Maharajah Holkar yesterday at Indore, aged 52, is announced. He is succeeded by the Prince Bala Saheb.

—Captain Parrott, Deputy Commissioner of Hanthawaddy, has been appointed to the charge of the Minboo district, left vacant by the death of Mr. Phayre. Other news from Upper Burma is that Mr. Colquhoun, the Deputy Commissioner of Sagain, with Major Braddon, of the Hampshire, has made a capture of a notorious dacoit leader with all his flocks and herds on the banks of the Moo River. This stroke should go far to complete the pacification of the Sagain district, which has been quieting down rapidly of late.

—*Bombay Gazette:* Tardy as it has been in its arrival, the monsoon has at last broken unmistakeably in Bombay. Two days ago the clouds began to cover the sky, and on Wednesday night a heavy fall of rain occurred. During the earlier part of yesterday there were further showers. Towards night the wind, blowing in gusts, increased in violence till it became almost a gale. At nine o'clock rain descended in torrents, to the accompaniment of thunder and lightning. The *maidan* was speedily flooded, and in the Fort the thoroughfares become impassable. At midnight there was every appearance of the boisterous weather continuing.

—Fall of rain, to the 17th, Esplanade, 7 inches.

—*Times of India;* Srinuggur, 17: Colonel Lockhart and party have been detained in the country of the Kanjuts and not in Badakshan. The Kanjuts are notorious robbers, and have stolen Colonel Lockhart's money and property, besides half-starving the party. The Kanjut country is in the Pamir. Ransom will probably be demanded.

Selections.

GEMS FROM ANNIVERSARY SERMONS.

We glean a few good points from the sermons delivered last week.—(*Word and Work.*)

WEAK INSTRUMENTS.

By Rev. Richard Glover.

"All power is given Me in heaven and earth; go ye and teach all nations." The moment we feel that, the whole missionary cause is lifted to a different level, and we see at once that missionary effort is not *a* work of the Church, but *the* work; not *a* need of the world, but *the* need of it; not something which the Church has either to do or to leave undone, but something for which she *exists*, by doing which she will thrive, in the prosecution of which she will catch the likeness of her Lord.

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Men think the work vast, the agency ridiculously, obviously inadequate and unfit. It reads like an anti-climax. "All power is given unto Me in heaven and earth; *go ye.*" Surely the Lord could have found fitter agents? What could be His purpose?

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The Saviour knew the Gospel; know what it meant and would effect; the power of its weakness and the charm of its simplicity. He knew that what men call force deals with exterior things, and that the only true forces are those which go to the heart and quicken the living spirit. He deemed that Gospel, which some call old-fashioned, the omnipotence of God, and the mightiest of all forces that can touch the human heart. He knew that the human heart needs not only light, but the peace of God. He knew the power of the cross in its very gentleness, and He chose *men* to carry on His work.

***

Our Saviour knew how interdependent men are one upon another. He knew the force of sympathy to enter the soul, the authority of experience, and the majesty of all noble purposes. He knew how much of God can dwell in the human heart and gleam through the human eyes, and speak through human tongues, and act through human hands. He knew the power of consecrated men.

***

Because the Gospel is omnipotent and inspired men mighty, our Saviour chose them as fittest of agents. Men do not know what good they can do if consecrated; neither do they know what the Gospel can do in such hands. We cannot judge of the talent buried in the earth; and there the Christian Church has buried her talent. We do not know our own power. Only let us open our lips to tell of Christ, and God will pour grace into us. Our hand is withered; stretch it forth to heaven and it will become strong with strength Divine.

THE OLD TRUTHS.

By Rev. Charles Williams.

Because Christ knows more and is wiser than any other or than all combined, because the Divine is purer and surer than the human, a Christian, while respectful to the beliefs of the great and good, reserves his obedience for the Best and Greatest. As Jeremy Taylor observes, "Any other authority intrenches upon that duty which we own to Christ as an acknowledgment that He is our Great Master, and the Prince of the Catholic Church."

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We need not fear for Truth. "Let her and Falsehood grapple," says John Milton; "who ever knew Truth put to the worse in a free and open encounter? . . . . For who knows not that Truth is strong, next to the Almighty?"

We are disciples of the same Master, learners in the same school, and should help each other in avoiding error and attaining truth. If in times of doubt and questioning—and such times come to nearly all of us—the inquiring spirit had ever sought counsel from a brother wiser and more experienced than himself, many a life would have been less perplexed and more peaceful; many a preacher would have discoursed more of the Saviour who unites, and less of the speculative which divides; and many a young and enterprising merchantman, seeking goodly pearls in distant regions, warned of rocks and quicksands, would have "escaped shipwreck concerning the faith."

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The old doctrines, which the apostles received from the Lord and delivered to the people; the old way of peace in which "a multitude that no man could number" sought and found reconciliation with God; the old paths, along which pilgrims of all the ages have travelled to the celestial city; the old promises which have comforted the people of God everywhere and in every distress; and the old Gospel, "which is the power of God to salvation unto every one that believeth," are not antiquated. These varities, though old, are ever new.

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"The word of the Lord," which James, the Lord's brother, describes as "the implanted word," is alone "able to save men's souls." There is no cleansing but through the blood of Christ; no nourishment but in the bread which down came from heaven, no refreshment for the thirsty but in water drawn from the fountain of life; no peace for the troubled or the distressed but in the promises of the Saviour; no light but from Him "who lighteth every man."

FAITH AND THE GOSPEL.

By Rev. J. Guinness Rogers.

The Lord, after applying a test to the faith, and humility, and obedience of the men whom He was going to send out as His ambassadors, said, "I will make you fishers of men." The whole story of their call helps us to understand how much of the success of the Church's mission depends on the spirit in which it is undertaken.

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We have a Gospel to preach, and woe is unto us if we preach it not—if we preach some other which we have not received, and which is not a Gospel at all—not God's message (God's spell) nor good news (goodspell). This is the only message of Divine love—the proclamation of the only Name given under among men whereby they must be saved.

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To proceed on the assumption that the truth of God will always be pleasant and acceptable, and that they must approach most nearly to it who prophesy smooth things, is to ignore some of the most obvious of facts.

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Our faith in God must give us confidence that whatever is of Him and from Him shall never perish. The heavenly treasure is in earthen vessels. Dare we assume that the earthen vessel is necessary to the treasure which is from God, and that to touch the vessel is to destroy the treasure? God forbid that we should be so faithless. The vessel may often be changed, but the treasure knows no change.

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After all, everything resolves itself into

faith. Love is the child of faith; sympathy is begotten, fostered, developed by faith; zeal becomes an all-consecrating, all-refining passion under the inspiration of faith inspires enthusiasm, and enthusiasts conquer the world. All things are possible, and without it nothing is possible.

***

If any man have not faith in Christ as Saviour and Lord, there is no place for him in this great crusade. The world will never be moved by philosophical speculation, or optimist dreams, or even eloquent exhortations to virtue. It is the love of Christ alone which has proved itself equal to awaken and subdue the heart of man. To every variety of heart it has been a word of life—the power of God to salvation But how can he speak it with effect in whose own heart it has no dwelling-place, and to whom it is not the Divine message?

***

The first preachers preached Christ, Christ Himself, not Christ and the Sacraments, or Christ and the Church, but Christ Himself. They preached Christ, not theories about Him, or creeds which defined Him, but Christ, the Way, the Truth, the Life. Everything was summed up in this.

FORGIVENESS.

THERE is in many minds very great confusion as to who is the proper subject of forgiveness and charity. A man or a woman will do some wrong, and then deny it. Every one believes him to be guilty, and some will desire to see him exposed and punished, especially if he is a church-member. But others will frown on every effort to discover the truth, and call all who attempt them uncharitable, unmerciful, indeed all sorts of unpleasant names. They will even turn against relatives and life-long friends, whom they never knew to be unjust or unkind, and whom they fully believe to be excellent in character, for the sake of supporting and covering one whom they have every reason to believe unworthy. It would be very hard to believe such things could be, did we not so often see them. It it hard to believe them, but we know that they are so. How many times in a long life has one been surprised and shocked to see a person who hitherto had seemed one of God's family, suddenly drop the cloak, and stand confessed a servant of Satan. For whose will we do, his servant we are. And the will of God is that no denied guilt should be forgiven, no unrepenting sinner should be covered and countenanced.

To sustain and countenance one known to be most unworthy, is to partake of the guilt. It is not charity, it is not mercy; it is making more unlikely the repentance of the guilty one; therefore it is doing him the worst sort of an injury. They are not friends who encourage you to play the hypocrite. Your friend is one who when he sees you sin, will rebuke you, and if you repent, forgive you. It is thus that God deals with us all, and thus that He requires that we should deal with each other. "Whoso confesseth and forsaketh his sins, shall find mercy;" "He that covereth his sins shall not prosper"—not in the long run.

It is not said that one should blurt out all his private transgressions to the world, or even to the church, or to any but to his God. It is, or may be one's duty not to do so. None of us wishes to hear the dismal story of his companion's failings and sins. We know that we all in many things offend oft, and it is by no means because we think ourselves better, nobler beings than others, that we inveigh against falsehood and hypocrisy. But if we were charged with a crime that we had committed, and we denied and persisted in denying it we ought to be hunted out and put to shame; and so ought every other such offender.

And while we should always be ready and glad to forgive, and should be helpful to the needy, worthy or unworthy, thankful or unthankful, to the extent of our ability, good sense, charity towards those who strive always to do right, nobility of spirit, and good morals, demand that we should stamp on false pretences, and unmask all wolves in sheep's clothing. To the penitent who long to escape from sin—not merely from the punishment of it—we should be all charity, considering ourselves, our own many failings, and unsuccessful struggles to walk as God's people should; but we are not required, never required to forgive, or in any way overlook wilful continuance in falsehood, dishonesty, or fraud. Such a person should never be left safe from attack. He should be made to feel that his only chance for peace in this world, or in the world to come, is in true repentance. That is to do the sinner good. A. M.

—(*N. Y Evangelist.*)

A FAREWELL TELEGRAM OF GORDON'S.

SIR HENRY GORDON has sent to the press the following translation of a telegram in Arabic, which purports to have been written by General Gordon at Khartoum on or about Dec. 29, 1884, the same date, curiously enough, as that of the famous message, "Khartoum all right; could halt out for years:" The telegram which has just come to light was brought down from Khartoum by a clerk, who was captured by the dervishes and has since escaped. It is not in the handwriting of General Gordon, and bears neither his seal nor his signature, as it purports to be only a copy. The clerk who brought it states that the original was concealed in a rifle cartridge, and was sent to Dongola. Sir Henry Gordon believes in the authenticity of the document; it is written in his brother's style, which could not well be imitated. There would, moreover, be no inducement to invent such a thing:—

TRANSLATION OF AN ARABIC TELEGRAM, SAID TO BE A COPY OF ONE WRITTEN BY GENERAL GORDON AT KHARTOUM ABOUT DEC. 29, 1884.

From Gordon Pasha to the Sovereigns of the Powers. After salutations. I would at once, calling to mind what I have gone through, in form their Majesties the Sovereigns of the actions *qu nations* of Great Britain and the Ottoman Empire, who appointed me as Governor-General of the Soudan for the purpose of appeasing the rebellion in that country.

During the twelve months that I have been here these two Powers, the one remarkable for her wealth, and the other for her military force, have remained unaffected by my situation—perhaps relying too much on the news sent by Hussein Pasha Khalifa, who surrendered of his own accord.

Although I personally am too insignificant to be taken into account, the Powers were bound, nevertheless, to fulfil the engagement upon which my appointment was based, so as to shield the honour of the Governments.

What I have gone through I cannot describe. The Almighty God will help me.

WHAT NEXT?

THE harvest of souls has been unusually large during the past winter. From all over the land the glad tidings have come of abundant blessing; of the mighty works of the Holy Spirit; of the power of the Gospel; of men and women turning to God from their sins and the world; of rejoicing pastors and jubilant churches. In some cases the work has been wrought as it were in the face of the whole world, as where evangelists Moody, Jones and Small, Whittle, Needham and Menhall have wrought through the South and West, where vast union meetings have been held, and the secular as well as the religious press have heralded the progress of the Gospel. In many other fields the work has been as genuine, deep and abundant, in proportion to the populations, and has impressed the communities wherein the Holy Spirit has wrought, as mightily as where the seemingly greater works have been wrought. For all this we are full of thanksgiving, and rejoice with great joy that so many souls have been saved; that the churches have been strengthened and that the world has had another powerful testimony to the undiminished power of the Gospel over the hearts and consciences of men.

In the face of this great blessing that has come to our churches we are anxious that the enemy should not get an advantage; for we are sure that he will not relax his enmity nor remit his activity. He has ever followed hard after the sower of the good seed, to scatter and oversow the field with tares. We are not ignorant of his devices. It may be that the pastors will be careful to indoctrinate the young converts, to exercise a careful watch-care over them, and see to it that they do not suffer by reason of spiritual reaction as they are so often allowed to do. In order that we get the full benefit of the winter's harvest, at least two things must be looked after.

First: The care and training of the converts. It is the wont of the churches to have meetings preparatory to special revival efforts, in order that the spiritual life of the church may be stimulated, the wanderers brought back and the unconverted sought out by special visitation.

It is too often the case that, when the special meetings are over, all active work is dropped, and the church gives herself up to congratulation and rejoicing. This ought not to be so, without careful arrangement to care for the harvest. In every church where there has been an ingathering, there should be meetings arranged with special reference to the instruction of young converts, and the establishment and deepening of the young spiritual life. The power of the old man is not altogether subdued in regeneration. A new life has come in, it is true, which, if properly cared for, sustained, and directed, will gain complete and permanent victory over the old one; but if the new life is allowed simply to abide, without this stimulation and direction, it will find itself assaulted by the rising up again of the old.

Old habits will reassert themselves, old companions will gather about the new converts and seek to toll them away. For awhile the freshness and ardour of the new love will be enough to resist these assaults; but persistent appeals, most subtly framed, will not be without effect, especially if the young Christian is left without careful instruction, warm fellowship, and *something to do.* Nothing is so bad for a young convert as to be left to himself.

We must guard against these things and at once, before the enemy has a chance to tempt with doubts and carnal and worldly allurements. Every convert ought to be taken in hand and carefully led through the "House of the Interpreter."

Second: After every harvest there is either a gleaning time or an aftermath. No doubt when the special meetings closed there were many persons left under conviction, or at least deeply interested, who did not make any sign during the meetings, or at least did not come out clearly on the Lord's side. Now no good husbandman allows himself to be so taken up with his garnered harvest that he forgets to rake or glean his field, or to mow the aftermath.

Of course there is not as much enthusiasm in the after work; but a head of corn that is brought in by the gleaners is as precious as the head of corn bound in the sheaf. The soul which may be won after the meetings are over is as really Christ's soul as those who come in with the multitude. Be sure that in almost every household where the Gospel has won a soul for Christ, there are others who have been moved by the Spirit. Careful inquiry should be made, as was by the Angel of the Lord of Lot: "*Hast thou here any besides son-in-law and thy sons, and thy daughters, and whatsoever*

thou hast in the city, bring them out of this place." If every Christian, who has been engaged in the earnest work of the revival meetings, should carefully look about him to see if there is not another soul wounded by the truth, and waiting for some one to come with the balm of the Gospel and bind up the wounds, is it not likely that there would yet be many more brought into the Kingdom who otherwise would be left a prey to the world, the flesh, and the Devil? Let us see to it that the aftermath is gathered, and the fields fully gleaned.—(*Independent.*)

THE EFFECT OF A SINGLE BOMB.

NEVER did wicked men more signally overreach themselves than when the Anarchists in Chicago threw the bomb into the ranks of the police. For years they had been allowed to preach, unmolested and unrebuked, their incendiary and murderous doctrines. Protected by the police, they had marched in procession through the streets of the city carrying aloft red and black flags, and banners threatening universal destruction of property and death to all property-holders. They had openly defied all law, and had publicly dishonoured and insulted the flag by trailing it in the dust as they marched in their processions. Not only had they been countenanced, but courted and patronized by the Mayor of the city, who during his administration has appointed one of them on the Board of Education, another on the Public Library Board, another to a position in the Health Department, and another to the office of City Attorney, while the chief organ of this Anarchistic set, edited by the arch-conspirator, August Spies, was awarded by the City Government a part of the public printing! This same Spies, who was one of the speakers and leaders of the Haymarket riot, and who is now in jail awaiting the finding of the Grand Jury, was not long ago present by special invitation at a regular meeting of evangelical ministers, who listened respectfully to his exposition of his atrocious doctrines! It seemed as if the right to preach arson, robbery, universal plunder and murder, was one of the recognized rights of free speech, and as if those who persistently seek to incite the ignorant and the vicious to commit every crime against property and person, were entitled to the respect and consideration of society, and to the protection, patronage, and offices of Government, so long as Government should continue.

Such was the state of things previous to the evening of May 4th last. The day preceding that evening these Anarchists had incited and led a riotous attack upon the unoffending workmen of the McCormick Reaper Works as they were coming out of the shops at the close of the day. In that collision some of the rioters got hurt. This was the pretext for the Haymarket meeting. Thousands of workmen had struck either for more pay or for less work, or for both. The public mind was in a very feverish and excited condition. Hence the necessity of dispersing crowds in the street. As the police essayed to do this, the bomb was thrown into the midst of them, and they were fired upon by the Anarchists. *Sixty-six* of them were stricken down. Some were only slightly hurt, but five have since died, and fifty-one are disabled, many of them for life. But deadly as was this bomb in the ranks of the police, it has been far more deadly in its effect upon the cause to promote which it was thrown. It is hardly possible to convey to those who live at a distance any adequate idea of the change in public sentiment which has been suddenly wrought in this city. It is really wonderful. The atmosphere has been cleared and purified. The doctrines of the Anarchists which before seemed to be regarded as harmless in their lunacy, are now looked upon as horrible, and the public expression of them as no longer to be tolerated; and the demand comes from all classes that the imprisoned leaders shall be made to pay the just penalty of their crimes.

But if this improved and wholesome public sentiment is to continue, there must be no more courting, by political demagogues, of the favour and the votes of this Anarchistic class. Mayor Harrison deserves only commendation for his course during these last few weeks. He defends his non-interference in the past with these instigators of riot and rapine, by the plea that he would have been condemned, if he had broken up their meetings and processions, for interfering with the rights of free speech. Perhaps so. But what about his recognizing, honouring, and rewarding them by appointing some of their leaders to important offices, and his giving public printing to their most seditious sheet? For doing these things he cannot be too strongly condemned. In the light of recent events these things were hardly less than criminal.

The magnificent courage and steadiness of the police in the face of dangers all the more appalling because unseen, and because they could make no defence against them, are deserving of the very highest praise. The famous "charge of the light brigade" was not more daring than theirs. If in that supreme moment they had faltered or run, the city would probably have been given over to murder, fire, and pillage.

But the benefits of this costly lesson will be but temporary unless the Church is roused to greater activity and self-sacrifice in her efforts to reach and evangelize the masses. While the politicians have been guilty of sins of commission in courting the support of those whose avowed object is the overthrow of all law and all government, the Church has been deeply guilty of sins of omission in not carrying the Gospel message to all classes and all individuals among us. She has not sought the poor, the ignorant, the misled, and the degraded as she should have done, though she has not altogether neglected them. She has failed, is now failing to reach, by her ministries, immense masses of men who are most liable to become the dupes of wicked and atheistic leaders, and she is quite too content to have it so. If she does not herself become a guide to the ignorant, they will be sure to follow blind guides. It matters little that for the moment wicked men have been silenced, unless the occasion is improved for giving to the people that saving knowledge for lack of which they perish. The spread of error cannot be arrested merely by imprisoning or hanging its teachers, but only by preoccupying the minds of men with the truth. Let the Church put forth all her energies to accomplish this work.—(*N. Y. Evangelist.*)

CLEMENT.

FALSE TEACHING.

MR. SPURGEON, in a Sabbath-school address, justly criticises a style of speaking to children which, we fear, is not confined to Scotland: "I have heard, with both surprise and sorrow, from some Sunday-school teachers, addresses which seem to me to be this: 'Dear children, be good boys and girls, remember the Sabbath-day, obey your parents, and so on, and you will get to heaven.' Now, I venture to say that if such teaching was to be pronounced in the pulpit, it would be regarded as atrociously legal and utterly unscriptural; and why should such talk be given to children? The same Gospel that will save the adults, will save the children; but to dilute the Gospel, and keep down its doctrines, seems to render the Sunday-school a mere name and farce, and indeed to educate children in a false system of faith. If a child be saved, it is not by obedience to parents—excellent and necessary as this is—but by faith in the Lord Jesus Christ. Why not give the child, though in a different language, the same truth you give to the parent? I noticed on a door as I came along, 'Mangling done here.' I am afraid it is often done in the Sunday-school classes. That is to say, the whole truth is not brought forth. It really should not be so. You would not like your children to be fed on the refuse of what has been given to another; why, then, should the refuse of doctrine be left to the children?"

USES OF SUFFERING.

WE remember a parable in which a preacher says, "Look at this flute; it was a piece of wood; what has made it a flute? The rifts, the holes in it." What life is there through which affliction does not make some rift? All went well until then, but through that rift in the life came thought and feeling. Doubt in us is created by some rift in our life, some loss creating a sense of grief, some question of despair. "So," said the preacher we heard, "I listened to a flute one day, complaining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood very beautiful to look upon; now I am spoiled by all these rifts and holes,' and it said all this mournfully and musically. 'O thou foolish flute,' I said, 'without these rifts and holes thou would'st only be a mere stick, a bit of mere hard, black ebony, soon to be thrown away. Those rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music and melody, and thou will not now be cast aside with contempt, but touched by even the fingers of future generations.' Thus sorrow in man should reveal to him his capacity for supernatural refreshment; his hard and sterile being is made to receive divine airs which make it musical in its sorrow."—(*Sunday at Home.*)

Miscellany.

—Canon Farrar recently preached a sermon against the Romanizing tendencies of the High Church party. He said:—

"If the Church of England were to become only a clergy church, if its doctrines were to depend on counting the votes of the clergy who patronize its religious newspapers, if it were a Church which, forgetting the rock from which it was hewn, and the hole of the pit from which it was digged, tried to turn its back on these essential truths of the Gospel and the primitive Christianity which the Reformation rescued out of the seething corruption of error and apostasy, I, for one, would shake off the dust of my feet against such a Church as that, and leave it for some truer Church; for some Church which should write over its portals the two commandments and the eight beatitudes; for some Church which would give me that liberty wherewith Christ hath set me free."

He said the doctrines of the extreme phase of the Romeward drift were the antithesis of those of the Early Church and the true English Church.

—I once heard a mother, who had been criticised for her personal vanity by a somewhat gossipy neighbour, say that she made it a duty and pleasure to keep well dressed, for she was likely at any hour to be called upon to entertain friends whose good opinion was of such consequence that she could not afford to run the risk of having them find her in any but neat and presentable attire. The friends were her husband and children, and she was fully compensated for her care in this direction by their approval and appreciation. To be "well dressed" was not to her mind an admission of extravagance. Good taste and good planning often stand in place of dollars and cents, and

the lady in question was able to dress well on half the cost of her neighbour's wardrobe.—*Laws of Life.*

TELEGRAPHIC NEWS.

Wellington, June 10th: A volcanic eruption and earthuake of a most serious nature have taken place at Tarawera in the Province of Auckland, causing great loss of life.

London, 11th: In the House of Commons last night the Premier announced the Government had decided to wind up the present Session with all possible speed, and he hoped that the dissolution of Parliament would be on the 26th inst.—The Indian Budget will be presented to the House on the 21st instant.—In the House of Lords, Lord Carnarvon admitted that, in July last, while he held the Office of Viceroy of Ireland under Lord Salisbury's Government, he had an interview with Mr. Parnell. His Lordship, however, denied having made any compact with Mr. Parnell or having offered a Parliament to the Irish people.—Mr. John Morley, Chief Secretary for Ireland, arrived in Dublin last evening.—The riots in Belfast have been continued with unabated vigour. The police being unable to cope with them thoroughly after being compelled to make repeated attacks on the rioters, the troops were called out to their assistance, and after charging with the bayonet eventually succeeded in dispersing the riotous mob. —Seven more deaths have occurred from wounds received in the riots.

Paris 11th: The Government Bill for the expulsion of Princes from France has been passed by the Chamber of Deputies.

London, 12th: Mr. Chamberlain has issued his Electoral Manifesto, in which he urges upon his constituents to delare against Home Rule for Ireland. He advocates the adoption of local self-goverment for England, Wales, Scotland and Ireland, which should be similar in all four cases. In the House of Commons last night, Mr. Stafford Howard, Under-Secretary for India, in reply to a question, said Government did not intend to proceed with the East India Railways Loan Bill. There was no further disturbance of the peace yesterday in Belfast, and tranquillity at present prevails. Reinforcements of troops are, however, being sent there as a precautionary measure against a fresh outbreak.

Berlin, 12th: Prince Luitpold, uncle of King Ludwig the second, who has been deposed, has assumed the Regency of Bavaria.

London, 13th: A grand review will be held at Aldershot on the 20th July, to witness which all the Indians and Colonials now visiting England will be invited.—The funeral of those who were killed in the riots at Belfast took place yesterday, and was the occasion of a considerable demonstration. A large display of the military was made along the route taken by the procession and order was maintained.

14th: Mr. Gladstone has issued his Electoral Manifesto, in which he says that the only possible policies for a settlement of the Irish question are autonomy or coercion. Autonomy, he maintains, would strengthen the Union, extinguish the bitter feud now existing, develop the resources of Ireland, and redeem the honour of Great Britain. It would, moreover, remove the stigma of the civilised world, and would be the means of restoring the efficiency of the Imperial Parliament. Any half measures he regards as useless.—Serious riots between the Catholics and Protestants have taken place at Sligo. The Catholics attacked the houses of the Protestants and wrecked their shops. The riot assumed such serious proportion that the military had to be called out to disperse the mobs.—The authorities are sending reinforcements of troops to the scene of the disturbance.

Munich, 14th: His Majesty King Ludwig the second has committed suicide in Lake Starnberg. The physician who was in attendance on his Majesty was drowned in attempting to rescue him.—Later accounts respecting the suicide of the King of Bavaria state that the struggle which took place before the suicide, between His Majesty and the doctor in attendance, was a most severe one.—Prince Otho (brother of the late King), who is also deranged, has been proclaimed King.—Prince Luitpold will continue to act as Regent.

Wady Halfa, 15th: There is much sickness among the British troops at Assouan. No less than 150 men have lately died of enteric fever, and 700 invalids are going to Cairo.

London, 16th: The Conservative party will put forward a candidate to contest Midlothian in their interest at the forthcoming election in opposition to Mr. Gladstone

17th: The Marquis of Hartington has issued his electoral manifesto.—He urges the necessity of an Imperial Parliament at Westminister representing the whole Kingdom, and the powers conferred by it upon subordinate bodies, he says, must be delegated and not surrendered to them. The right of control, he declares, must be expressly reserved, and justice administered by an authority responsible to Parliament.—Colonel Walker will be the Conservative candidate who will oppose Mr. Gladstone at the approaching election in Midlothian.—In the House of Commons last night, Mr. J. Bryce, the Under-Secretary for Foreign Affairs, in reply to a question, said that the subject of the reorganisation of the Egyptian Army is progressing under the direction of Sir H. Drummond Wolff, the British High Commissioner in Egypt.—Replying to a further question, the Under-Secretary, for Foreign Affairs said that the reported mortality of British soldiers at Assouan from enteric fever has been exaggerated.—The Agents and Executives of the Colonial and Indian Exhibition were entertained at a banquet given last evening at St. George's Club, Hanover Square, and the same passed off with great success.—Sir P. Cunliffe Owen, the Secretary to the Royal Commission for the Exhibition, presided, and there was a large number of guests present.—Several speeches were made rejoicing at the growth of feeling for Imperial Unity, and expressing the conviction felt on all hands for the great value of India and the Colonies to England, and adding that the Indian and Colonial Exhibition at South Kensington, which was opened by Her Majesty the Queen in person, was a pride to the Empire.—Mr. E. C. Buck, the Commissioner in charge of the Indian Courts, in responding to the toast of the "Indian Section," thanked on behalf of himself and his colleagues for the flattering terms in which the Indian Courts were alluded to by the speakers.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are, covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

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PASSENGERS ARRIVED

Per P. and O. Str. *Assam*, 15:

From Brindisi—Mr C A Bird, Mr J McLintoch, Col A C Hay, Mr E C Johnson, Col Stedman, Mr T B Cass, Mr C Mitchell, Mr W L Sanderson, and Mr J D Devies

From London—Army Schoolmaster Arthur and wife, Miss E Corbett, Surg J M Hayman, Mr G K Watts, Mr F L Feudall, and Mr G W F Playfair.

From Aden—Capt Lynch

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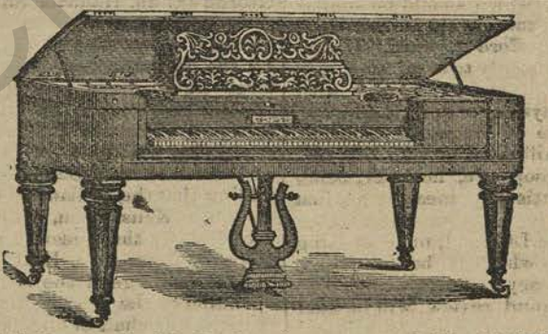

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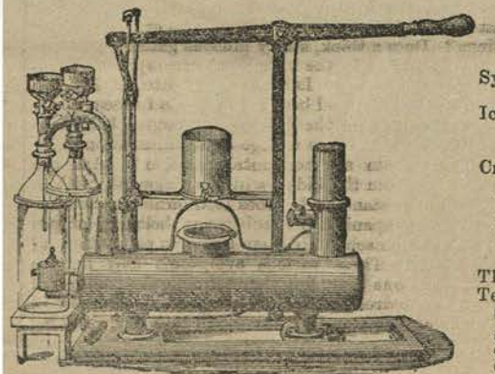

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NOTICE.

ALTERATIONS OF TRAINS.

On and after TUESDAY next, the Fifteenth of June 1886, until further notice, the following alterations will be made in the Passenger Trains now running over this Railway, namely:—

First.—The Passenger Trains which now run between Bombay and Poona during the night, leaving each of those Stations respectively at 9-0 and 11-0 p.m. will be discontinued, and instead, Passenger Trains will leave Bombay and Poona respectively at 4-30 in the afternoon and will arrive at Poona at 10-20 and Bombay at 10-50 the same evening.

Second.—The Down Jabalpur Mail Train leaving Bombay at 6-30 p.m will stop for half an hour at Kalyan for dinner. It will arrive at Bhusawal a little later than at present on the following morning, but will arrive at Khandwa at 10-15 a.m., and at Jabalpur at 9-50 p.m. as at present.

Third.—A new Mixed Train will run daily between Itarsi and Hoshangabad. It will leave Hoshangabad at 5-45 p.m. and arrive at Itarsi at 6-30 p.m., leave Itarsi at 7-10 and arrive at Hoshangabad at 7-55 the same evening.

Fourth.—Some of the Trains running between Bhusawal and Nagpur, between Dhond and Munmar, and over the Khamgaon and the Amraoti Branches will be slightly altered.

Fifth.—A new Local Passenger Train will run daily between Bombay and Kalyan. It will leave Bombay at 10-0 p m. and arrive at Kalyan at 11-45 p.m.; leave Kalyan at 5-10 a.m., and arrive in Bombay at 7-0 a.m.

2. For other and consequent alteration, as well as for information as to Train by which Horses and Carriages will be conveyed, and for further parti-

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culars, see the published Time Bill, dated the Fifteenth of June 1886.

Any additional information can be obtained at the Stations or of the undersigned

HENRY CONDER,
General Traffic Manager.

Bombay, the ninth of June, 1886.

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